

Potpourri

Afrique

by
Raymond Shaheen



POTPOURRI
AFRIQUE



Drawings by Margaret Miller —

... questions I asked myself,
and some of the answers I got.

*By way of reflection, as a
trek through Kenya, Tanzania
and Liberia and a flight over
the wider expanse which is
Africa is recalled.*

RAYMOND SHAHEEN

Really now, there's nothing wrong about talking to yourself . . . granted, of course, you are asking the right questions and giving the correct answers!

Question Number 1

*Where were you on the night of
December 26, 1972 at 11:57?*

Answer Number 1

Somewhere "out there," heading over the North Atlantic toward London on Pan Am's Flight Number 106, which had taken off hours earlier from Washington's Dulles International Airport.

Question Number 2

Was Winifred with you?

Answer Number 2

Yes.

Question Number 3

Who is Winifred?

Answer Number 3

My wife. A good companion for any road, rough or smooth, long or short.

Question Number 4

*Where were you and Winifred
going?*

Answer Number 4

To Africa.

Question Number 5

Could you please be a bit more specific: just to say Africa is not quite enough. You give the implication that Africa is a country just like England, France, Italy, Germany. Africa, correctly understood, is a country of countries. You know that.

Answer Number 5

Thank you. You are quite in order as you take me to task. Thank you. Thank you, kindly. And if it's specifics you want, here goes: we put down (glacierly so, due to all that political unrest caused by the radical and daring behavior of General Amin) at Entebbe, Uganda; we stayed and sojourned a number of unforgettable days in Kenya (Nairobi's the city); in Tanzania (Kilimanjaro's the high point). And then once our mission was accomplished in East Africa, we flew from Nairobi and headed for West Africa. We put down successively at Entebbe, Uganda; Lagos, Nigeria; Accra, Ghana and called Roberts Field, Monrovia, Liberia our destination. When our assignment in Liberia was completed, we flew for Europe with Rome as our objective. But the first leg of this trek was a short one as we spent a delightful respite of some ten hours and more at Abidjan, Ivory Coast. Rome; naturally it meant Saint Peter's, the Sistine Chapel and our launching base for Paris, Boston and "I A D"—that's airline language for International Airport Dulles.

Question Number 6

You refer to a special assignment undertaken in Tanzania and Liberia. Just what was the nature of your mission?

Answer Number 6

Thank you for asking. That is a good question. A journey is always more meaningful when some purpose is being served. So now, your question again? What was the nature of the special assignment? In Tanzania it was to deliver a series of lectures on the "Privilege and Power of Prayer" at a convocation of English speaking missionaries associated with the Evangelical Lutheran Church in Tanzania. In Liberia it was to serve as the official chaplain for the biennial convention of the Lutheran Church in Liberia and to meet informally with mission personnel at various outposts; to preach in Saint Peter's Lutheran Church in the capital city of Monrovia.

Question Number 7

Could you say a few words about Africa in general?

Answer Number 7

I thought you'd never ask. Well, for one thing, some wit maintains that the average North American has more misconceptions about Africa and the new Africa than about the moon. Seldom had I thought of such facts as these:

—the reality that Africa is three times the size of the United States;



- that there are at present writing 42 independent states in Africa, a sprinkling of Spanish and Portuguese colonies and Rhodesia, which is still legally a British dependency;
- that there is amazing diversity in Africa. It is not fair to think of Africa simply as a "land of steaming jungles or impenetrable rain forests,"
- that less than one-fifteenth of the total area of the African continent can be described as "dense tropical rain forest"
- one-third of the continent (the North, that is) is actually desert and arid steppe
- below the Sahara is a vast region of open savannah or pastureland. When it comes to the south and the east, we find that they are dominated by a mass of high plateaus and mountains with open rich grass lands;
- that the Sahara Desert is something more than a natural barrier. It also marks a cultural barrier which effectively separates Arab Africa from black Africa;
- that about the only thing the people have in common who live south of the Sahara is the color of their skin;
- that specialists in African languages maintain that more than 700 languages are spoken in Africa, not even including the many dialects which are used by only a few thousand people in scattered areas.

Question Number 8

Would you say that in spite of differences and divisions there is a deep and recognizable unity in African culture?

Answer Number 8

Yes, I would say so.

Question Number 9

Is it true that since 1960 there have been 34 new nations created as independent states in Africa?

Answer Number 9

Yes. And furthermore it must be remembered that this birth of new nations, a remarkable phenomenon indeed, has brought into sharp focus a new generation in Africa whose aspirations, goals and attitudes simply cannot be ignored.

Question Number 10

Do some interpreters of history maintain that the missionary movement (the introduction and extension of Christianity, that is) was just the more 'peaceful arm of colonialism'?

Answer Number 10

The answer to this question is yes. And what is more there are those of the New Africa who urge that the spread of Christianity should not be encouraged in an Africa now free of the West and independent of Westernism. Let Christianity, they declare, be identified as a relic of colonialism and treated as such.

Question Number 11

Are there some who are of the opinion that Christianity made its greatest impact in ways that were not strictly "religious"?

Answer Number 11

I hope that question is not intended in any way to minimize the preaching and the

teaching of the Gospel! Yet it can be said and must be said that the Christian witness "touched and affected the greatest numbers through social service." One need only note in this regard the Church's remarkable contribution through education, health and agricultural enterprises as well as social welfare. Permit me, sir, to tell you that I once recorded in my notes what a student of this particular matter observed: "But what may not immediately be realized is the way in which the quality of life in whole communities has been changed for the better by a vast gamut of 'unmissionary' activities, ranging from sewing circles to soccer clubs." This same chap also went on to quote his old sociology professor who used to say: "The most enduring success of the missionary in Africa was that he taught the Africans how to play soccer." And he would add wistfully: "I wish that they had been half as successful with the Gospel."

Question Number 12

Are many of the churches in Africa now becoming autonomous?

Answer Number 12

Yes. And there are those who regret the fact that this has happened only after political independence had been achieved.

Question Number 13

Do you believe that the message of the Gospel, if it is to become a way of life, must be proclaimed to each country and to each generation in terms of its own culture?

Answer Number 13

Yes. Certainly. Most certainly.

Question Number 14

Did you ever hear of the "Prophet Movements" in present-day Africa?

Answer Number 14

Yes.

Question Number 15

What do you know about it? them?

Answer Number 15

All I know is what I have read. And here is a series of jottings, gleaned from several sources: "the central and dominating figure in these groups is the prophet. He may be either a man or a woman. He maintains, and his own word for it, that he has had a great experience in which God has revealed Himself to him either in a vision or a dream. As a result, he's given divine orders to return to his people and to teach them to live a more godly life. He claims as a sign of God's favor, and thus worthy of their respect, that he is now endowed with healing powers and is able to drive out evil spirits. Usually he is quite charismatic, and this quality coupled with the healing skill, enables him to easily gain a following. He becomes the recognized leader of a growing congregation. Such groupings can be found today in all the mushrooming cities of sub-Sahara Africa."

Question Number 16

Would you say that the so-called "Prophet-Movement" represents the growing edge of Christianity?

Answer Number 16

I have read that the "Prophet-Movement" is the fastest growing group within African Christendom.

Question Number 17

Is the "Prophet-Movement" 'to be thought of as a "prime flowering" of Christianity in Africa?

Answer Number 17

You must remember that we spent only three weeks in Africa, and you must not look upon me as an expert. But your question does deserve an answer. Will you be satisfied with what Donald M. Tim Kulu in his book on Africa, entitled "Beyond Independence" (Friendship Press, New York, 1971) has written on this very subject? On page 25 he states: "But not everyone considers them a prime flowering of Christianity in Africa, for in general their theology is unorthodox and the content of some of their beliefs and practices is not in line with many Christian groups."

Question Number 18

Granted your source just quoted is correct, why have you dealt with this matter at all? You have devoted between 250 and 300 words to this subject.

Answer Number 18

So you're a word-counter, are you? How about the punctuation? Did you check-out the commas and the colons? Enough of this! There must be some reason why I've dealt with this. And here it is and note it well even though the judgment is not mine but that of Tim Kulu who concluded: "... they speak to the common man in a way that he understands, and they seek to bring the Christian message into confrontation with problems that are his own. The prophet-movement is proving most effective in the cities where it appeals to the non-Christian who has come into the urban areas. Suffering depression from his inability to adapt to his now rootless condition, the prophet exorcises the evil spirits. This he understands since it is somewhat akin to the religious ritual of his own culture ..."

Question Number 19

Is it true that the African nations are "young" nations in more than one sense of the word?

Answer Number 19

All I can tell you is what I've learned on good authority: more than 60% of the population is under 21 years of age.

Question Number 20

Speaking of Africa's independent states or countries, what aspect of this phenomenon has impressed you most?

Answer Number 20

The fact that in 1935 there were only five independent states in the whole of Africa (Ethiopia, Liberia, Egypt, Libya and South Africa) and that within a matter of years the total increased or rather "exploded" to 42 is enough to make a dent in anyone's thinking!

Question Number 21

Is it safe to generalize regarding the thrust of nationalism in all of these countries?

Answer Number 21

Now that's a good question and I do believe a good answer would be: No. It would seem quite proper to think that the ever-increasing thrust for nationalism must be seen according to the forces (subtle and otherwise) which were operative within the particular framework of the given situation in each country.

Question Number 22

What in your opinion is the tragic aspect of the struggle for nationalism as far as many of these countries are concerned?

Answer Number 22

Now that, of course, is a question that can't be ignored. The truth of the matter lies in the fact there were those colonial powers, such as France and Britain, who foresaw the struggle among the people to become free and took the initiative in giving some help in this direction. But the help they gave was, for whatever the reason, never quite enough. And eventually violence could not be stayed. Death and destruction were afflicted in unspeakable horror. This is the tragic aspect that characterized the unstoppable drive of a people to shed the burden of colonialism.

Question Number 23

Is it true that since 1960 there have been at least 31 coups or unconstitutional changes of government and that at the present time some 12 nations are in the hands of military juntas?

Answer Number 23

That's the way I've heard it, and I've no reason to doubt it.

Question Number 24

Is there a "refugee problem" in Africa?

Answer Number 24

There most certainly is. How could it be otherwise with so great political and social upheaval? It has been estimated that more than a million refugees have been scattered in any number of different countries.

Question Number 25

What is meant by the "Ujamaa" policy of the Tanzanian government?

Answer Number 25

First let it be said that Tanzania under the positive leadership of Julius Nyerere is definitely socialistic, and is perhaps as far left as it can go. Secondly, its Ujamaa policy is an expression of its strong desire and drive to become self-reliant as a nation. Literally the word means "family-hood." That makes it, of course, the brand of self-reliance that does not belong to a single individual. It must be seen as the reliance of the inter-related group.

Question Number 26

Is there poverty in Africa?

Answer Number 26

One of the poorer states in Africa is Upper Volta with a per capita annual income of \$45.00. That makes it less than a dollar per week; less than 15 cents per day. In Tanzania the per capita annual income is \$60.00. What do you think the figure is for the United States? Keep asking until you find out.

Question Number 27

Is there an urban trend in Africa?

Answer Number 27

Where isn't there a gravitation toward the city? It's been estimated that in the 1950's at least 85% of the population of the African continent lived in rural areas. One report now has it that within the next twelve years only 70% of the African people will remain in rural areas. For Africa such a trend is something phenomenal.

Question Number 28

Have you heard that the spread of Christianity is greater in Africa than anywhere else on earth?

Answer Number 28

Yes, and I believe the report. And I've also been told that by 1980, according to the present growth rate, there will be more Christians in Africa than on any other continent.

Question Number 29

In this connection, would you care to share with the person who at the present moment has these pages in his hand what you read in a missions report by Cecil and Colleen Davis regarding the expansion of Christianity in Africa?

Answer Number 29

Alright, here is exactly what I read in the July-August 1972 periodical of the Mission Aviation Fellowship: "More than 12,000 new believers were baptized during the first eight months of last year in the Wallamo Tribe in southern Ethiopia, and during July and August alone 2,800 were known to profess salvation. As a result of God's working through the Wallamo tribe evangelist, over 10,000 persons were baptized in neighboring tribes during the same period. Observers say that response to the gospel is 'almost unbelievable' . . . "

Question Number 30

I am fascinated by your reference to the term "Mission Aviation Fellowship." Surely, you won't let that pass without further comment, will you?

Answer Number 30

With such prodding, how can I refrain? Simply speaking, the airplane is here—and here to stay! And the missionary did not hesitate to move into the twentieth century! In many mission fields throughout the world, the airplane is indispensable in transporting people into and out of the bush country and into and out of otherwise barely accessible places.

Question Number 31

Do Lutherans own and operate such an airplane in Africa?

Answer Number 31

Yes . . .

Question Number 32

Surely you have something more to say about it, don't you?

Answer Number 32

Of course, and I was about to say it when you interrupted me with question number 32. I recall so well one of the sessions of the Board of World Missions of the Lutheran Church in America when the question was raised as to whether or not we should continue to keep the airplane. It's been estimated that we need annually some \$25,000 to maintain and to operate the craft, to allow for its replacement and to retain the pilot-mechanic. Our trip to Liberia simply confirmed in no uncertain manner that the "yes" vote cast so decisively at that Board meeting was right and proper. Eugene LeVan, World War II Air Force veteran and former pilot for Bethlehem Steel (a Pennsylvanian, I dare add) is as capable and is as dedicated as any missionary we've commissioned. Highly respected and warmly regarded, he's become a most

valued colleague on the mission scene. Only a few short years ago, Kirsten Marie Jensen used to tell us how she walked for days (or was carried by native porters) through the bush until she reached her station in the hinterland—miles upon miles and many days away from any semblance of civilization. You'll better appreciate the magnitude of the work of the pilot and the craft as you read Eugene LeVan's 1972 report to the Lutheran Church in Liberia. Here it is:

"The LCL (Lutheran Church in Liberia) plane covered approximately 115,000 miles last year carrying pastors to and from their parishes; evangelists to and from the Lay Training Center at Sonoyea; church leaders to and from services to ordain deacons in our bush parishes; church and dispensary dedication services; doctors and nurses into bush clinics; vaccinating teams into remote areas; doctors and nurses from ZorZor to attend medical meetings in Monrovia; delegates to and from LCL convention, LCW retreat, and Pastors' Seminars; critically injured and ill patients from the bush to ZorZor and Phebe Hospitals; patients needing special care to the John F. Kennedy Memorial Hospital in Monrovia; kerosene, zinc and cement into the bush for parish use; rice, coffee and cocoa offerings out of the bush; and mail and supplies from Monrovia to up-country stations.



A doctor or nurse now makes regular visits by air to the following villages:

Parakwele
 Degel
 Ghangii (near Bopulu)
 Piata
 Bonata
 Gau
 Gbansu
 Balagwalazu
 Gbunde Mhalama and Loboba
 Bolobun

A total of 2,283 passengers were carried, 237 patients, and 2,429 stops were made."

Such is the report for 1972 of our single-engine four-passenger Cessna.

Question Number 33

Aren't the injured or critically ill natives frightened by the plane when used to transport them from the bush to the hospital stations?

Answer Number 33

Frightened by the plane? No. Not at all. They have grown accustomed to seeing it flying over their villages. But they are scared of the four-wheeled vehicle (auto, jeep, or microbus) which will transport them from the landing strip to the hospital or dispensary. A plane they've seen flying overhead. But who has seen a four-wheeled mechanically-driven vehicle in the bush?

Question Number 34

Are Liberian Lutherans poor people?

Answer Number 34

Where did I hear or read that "95% of the members of the Lutheran Church in Liberia have no regular income"?

Question Number 35

Can you say something about the stewardship level of the Lutherans in Liberia?

Answer Number 35

I will answer your question by quoting from the reports of two different congregations as they were given at the 1973 Convention of the Lutheran Church in Liberia.

First, the sad lament of the pastor of the Ghonata parish.

"The past two years the offering came up to the total sum of \$303.66. On the line of the 50 cents per communing

member, I have talked and preached on it, but only a few persons have given their own. Sometimes I would like to withhold Communion from them, but it would still be worse and I wouldn't feel good. I would like to know what we can do to get the 50 cents from the members? . . . "

[Editorial comment: remember now, he's talking not about 50 cents per week but about a hoped-for 50 cents per year!]

Bless his soul, in the sixth paragraph of his report, he went on to further lament:

"On the line of stewardship, it is quite poor, because the members are not trying to make farms for the Church or even give at least ten or more bunches of rice to the Church—all of the members of the Church do make some kind of farm for themselves, not only rice but anything we grow on our farm—things are going on fine with the service attendance but not in the giving."

Now, the second quote. It's an encouraging one from the pastor of the Sanoyea parish:

"Our stewardship program is not feeble—it stands as a watch tower among the interior parishes . . . most of our pledges were paid by people who received an annual income of \$100.00 whose pledges ranged from \$12.00 to \$15.00 . . . the parish maintained the Keleheh congregational school whose teacher received \$25.00 a month, either in cash or rice; Mr. Cooper, the teacher, made no complaint about his salary, rather he considered it as a part of his contribution to the stewardship program of the Lutheran Church in Liberia . . . "

Question Number 26

This is a bit out of place, but you never did say what impressed you most about Pan Am's 747 (Jumbo Jet) which carried you across the Atlantic. Surely, there was one thing in particular, wasn't there?

Answer Number 36

For one thing, there were 16 toilets, I do believe. For another thing—and much more significant, I do think, is the reported fact that the wingspread of the Jumbo Jet covers a greater distance (from tip to tip) than the Wright Brothers covered in their initial flight at Kitty Hawk, North Carolina. Now that's something!

Question Number 37

When you were flying from London to Nairobi, you talked with four young people from Canada who were heading for East Africa on their initial visit. What did you ask them? What was their answer?

Answer Number 37

I asked them what they planned to do during their stay in East Africa. They answered: "Many things."

Question Number 38

What do you suppose they meant by their answer?

Answer Number 38

I really don't know.

Question Number 39

Who met Winifred and you upon your arrival in Nairobi?

Answer Number 39

We were met in Nairobi by veteran missionary, the Rev. Harald Palm, and his good wife, Evelyn.

Question Number 40

Had you ever met the Palms before?

Answer Number 40

No.

Question Number 41

Among other things what did the Palms say to you within five minutes after you were seated in their station wagon and were driving to their home?

Answer Number 41

They said: we have a mutual friend in the States: Sister Dorothy Stalker.

Question Number 42

What was the first thought that entered your mind when they mentioned that they knew Sister Dorothy?

Answer Number 42

I had two thoughts at once; they occurred simultaneously: How nice and it's a small world!

Question Number 43

Is it true that you had a well-nigh continuous flight from Washington to Nairobi?

Answer Number 43

That's one way of putting it, allowing of course for a brief two hours between planes in London.

Question Number 44

*Weren't you somewhat exhausted
from such a flight?*

Answer Number 44

I went to bed shortly after arrival at the residence of Harald and Evelyn Palm. It was about 2 a.m. when I crawled under the covers. I slept until 2 p.m.

Question Number 45

*The evening when you had dinner
with the Palms, they had invited
some nationals in as guests. You
talked of many things, and were
especially struck by the reference
to General Amin, Uganda's strong
man, as a "car-shifter." Just
what does that mean?*

Answer Number 45

Uneasy lies the head that wears the crown, isn't that the way the old saying goes? And men such as Amin are never free from the threat of assassin. So when in public he rides in a motorcade, one can never be certain in which car he'll be found: from time to time, he shifts cars—is seated in a different one at different stages of the journey in order to outwit a sharp-shooter!

Question Number 46

Does such strategy pay off?

Answer Number 46

Yes . . . and on one occasion unfortunately for the chap who was seated in the lead car where Amin was presumed to be. The sharp-shooter was on target alright, but the victim was an aide to Amin, who had earlier "shifted cars."

Question Number 47

How did you sleep the second night?

Answer Number 47

I went to bed at 10:00 p.m. and slept soundly until I became wide awake at twelve midnight and stayed wide awake until the other folks in the house stirred around seven o'clock.

Question Number 48

Isn't that aggravating? irritating? and all those other words that one could use?

Answer Number 48

You want my honest opinion? I will give it to you in one simple word plus an exclamation point—Yes!

Question Number 49

Did you hear any sounds during those waking hours in a strange house, in a strange city, in a strange culture?

Answer Number 49

I can hear them all now: the crunch-crunch (step-by-step) of the night watchman who's also been retained by the nine other householders in the immediate neighborhood to ward off rogues; the shrill barking of the dogs-next-door; the unfailing response that the dogs-next-door get from their mongrel cousins some two blocks beyond; the trains in the distance and the planes of the East African Airways coming in for a landing a few miles away; the dawn-greeters: the birds who do in Africa what the birds in Hepburn Township's Pleasant Valley do in a salute to the dawn of a new day; the mechanically melodious voice of the Muslim in his call-to-prayer some 4:30 that morning. Have I answered your question?

Question Number 50

Going back to Uganda—did you hear it said that in this country about half the children die before the age of five?

Answer Number 50

That's the way I heard it. In fact it's the way David Smithers, a Christian Aid Consultant, phrased it when he was reporting a few months back on the "wretched poverty which is a source of the current problem" in Uganda.

Question Number 51

Speaking of Burundi, besides reminding yourself that it is the poorest country in the world, what else would you like to say regarding it?

Answer Number 51

Well, there are several things to be said at once. It's a country about the size and population of Wales, and it appears as though it's tucked snugly into the north-west corner of Tanzania situated on the northern shores of Lake Tanganyika, and also bordered by Rwanda and Zaire. It was in this country within the past year that "one of the worst cases of attempted genocide in history" took place. In reprisal for an attempted coup by the Ba Hutu the government, so it's been alleged, instigated a counter revolution. According to reliable figures, 300,000 people have been "taken"—the cautious word in this land of suspicion—out of a population of 3,500,000. Though victims are said to be of the minority tribe,

when the figures are broken down those who have suffered most within that tribe are those who could give most to the country, yet who might pose a rivalry to the government party. The Tutsi regime—the governing aristocracy of Burundi who compose about 12% of the total population, had one thing and only one thing in its mind during the reprisal: to wipe out all potential Hutu leadership (representing the remaining 88% of the people of Burundi) not only for the present but for years to come.



One who made an official visit to Burundi months after the attempted coup and its subsequent reprisal wrote: "Within days of entering the tragic territory we learnt to our horror that the actual toll of those who had been massacred was in fact three times the original estimate—300,000, leaving hundreds of thousands of widows and orphans. But out of this blood-bath have come stories of faith and courage that will go down in the annals of the African Christian Church as some of the most challenging testimonies in its whole history.

Relating some of these incidents, one missionary said how humbled he was to see the grace of God operating in those darkest hours 'when some men are behaving like beasts, killing and kicking, and with one aim in mind—to kill people, the grace of God is displayed through His people enabling them to sing praises and pray for their torturers.'

Economically the country is tottering on the brink of disaster. Each year it comes at the foot of the World Bank's Table of poor countries. Perhaps more than in any other sector this poverty is focused in the lack of medical facilities. Even though % of the medical services are provided by missionary hospitals and clinics, the lack of medical supplies is abysmal. Commenting on the weight of one crate I was helping to load on to a hospital vehicle, the doctor informed me that it contained 80,000 aspirin: 'I'm not taking any chances this time,' he added, 'for six months there wasn't an aspirin in the country. Nor was there

any plaster to set fractures. At another hospital I discovered major operations being performed by the light of a kerosene lamp . . . "

Burundi is a land, aptly referred to, where few people smile. Small wonder.

Question Number 52

If you don't mind, how about switching for the moment back to West Africa again? What observation can be made about a peculiar problem faced by the missionaries in Sierra Leone—that country which borders Liberia on the north and west?

Answer Number 52

Well, the problem has nothing to do with the location of the country. It's the fact that some evangelists have discovered that many villagers who are interested in Jesus Christ do not turn and openly become Christians because they fear for their last days. If they become Christians, they run the risk of being shunned by their former Muslim kinfolk and friends and hence the possibility that no one will look after them when they are sick or bury them when they die.

Question Number 53

Is there anything being done to face this problem realistically?

Answer Number 53

Yes, there is. A congregation in Freetown which, even if people are no more than nominal members, takes care to give them Christian burial when the time comes. The comment of those around is: "Their God must be a God of love, for they have buried this man."

Question Number 54

What do you say to that?

Answer Number 54

You know full well what I can say to that: if it's a mark of distinction that comes with the way Christians treat and care for the dead, wouldn't it be a far greater mark to note a high degree of compassion for the living who are in need?

Question Number 55

Are you answering by asking?

Answer Number 55

What do you think? Oops! there you go again. Enough of this, else you'll lose the point that I thought you made so well.

Question Number 56

Can we shift gears again and move in some other direction?

Answer Number 56

Sure.

Question Number 57

Thank you. Here goes—what do you have to say about the World Assembly of United Bible Societies which was held last fall in Addis Ababa?

Answer Number 57

Not having been there, I can only recall what I read: it was "the most comprehensive and unique assembly of Christians for this purpose ever held." It has also been reported that at the assembly much

was made of the fact that the total circulation of the Bible or parts of the Bible last year was 170 million and though this was an encouragement to societies, the assembly set a new goal of 500 million portions or Bibles to be distributed every year by 1980.

Question Number 58

Do you mind giving me a few statistics regarding Africa's population growth?

Answer Number 58

I will oblige by quoting a line or two direct from Ruben Pedersen (he's the LCA--BWME's man for Africa; let's back up a minute: "LCA"—that means, as you know, Lutheran Church in America and "BWME" represents exactly what you think: Board of World Missions and Ecumenism). Some time back Dr. Pedersen noted: "By the year 2000 Africa will have become the second most populous continent, (after Asia) with a population (768 million) seven times what it was in 1900 (118 million)"

Question Number 59

What is the good word again about the expansion of Christianity in Africa?

Answer Number 59

The word of David Barrett for it—he's one of the editors of the World Christian Handbook. Bless his soul! He's all excited about it and projects the notion that by A.D. 2000 there will be 350 million Christians in Africa—more Christians in Africa than in any other place in the world! Great day!

Question Number 60

Can you tell me more from this man Barrett?

Answer Number 60

Sure can. Listen to this: "today's Christian community in africa numbers 149,300,000 or 40.6 per cent of Africa's population. Seven and one-half million new Christians are being added each year, a rate of over 20,000 per day."

Question Number 61

Would you repeat that daily growth rate, please?

Answer Number 61

Staggering, wouldn't you say? Here it is again: "... 20,000 per day." That's how many new Christians are being added every 24 hours in Africa.

Question Number 62

What about citing some more statistics? Can you give some for Urban Africa today?

Answer Number 62

Your interest here comes naturally, I presume, since people the world over are gravitating toward urban centers—and in Africa it is more so. African cities, it's been said, double in size every ten years; that's about ten times (so the man said) as rapid as the average European or American city. Thirteen per cent of the African population now live in urban areas. The percentage increases each year. Nigeria is a good example: 30% of her people now live in urban areas. In South Africa it's been reported that 50-60 per cent of its population live in cities.

Question Number 63

*Is this trend toward the cities
good or bad?*

Answer Number 63

Yes.

Question Number 64

*In Africa, what is the relation
of population growth to church
expansion?*

Answer Number 64

In most African countries there is a 2.5% to 3% population growth. The church in most areas is growing at a 5% to 8% rate annually—. Your mental arithmetic is correct: the church is growing at a rate more than twice that of the population, which constitutes a phenomenon-of-sorts!

Question Number 65

*What does the name Abia
Karekezi mean to you? Why
do you continue to think of
him—a man you've never met?*

Answer Number 65

You're right, I've never met him—but I need to remember him and his kind! I 'made his acquaintance' by means of Edgar Trexler's excellent article in the June 4, 1972 issue of John Mangum's brain-child, WORLD ENCOUNTER, the award-winning publication of L.C.A.'s Division of World Missions and Eumenism. Trexler met him—probably the only person in the United States who knows him personally. So now what does the name Abia Karekezi mean to me? Exactly, I dare say, what Trexler intended he should mean to me as he wrote about him—the individual personification of 50,000 political refugees who are aided by the church in six major settlements in Tanzania alone. Karekezi, it's been re-

ported, was born into the 'wrong' tribe in Rwanda—that's another of those small African nations which is tucked just above Burundi on the northwest corner of Tanzania. Some ten years ago—even twelve—when he was out of the country—war broke out between his tribe (the Bahutsi) and the dominant Bahutu tribe. When he was about to return to his homeland, he could not do so and subsequently became a political refugee. For some time he lived in the Congo, where two of his four children were born (Note: it's never the case of the individual alone—life goes on and children, through no fault of their own, are born into the misery of their parents' plight!) Even in the Congo he was not safe. Eventually, he and his family drove to Zambia where he sold his car and from there they boarded a bus and headed for Dar es Salaam—since Tanzania had become a haven for the politically oppressed from Mozambique, the Congo, Sudan, Malawi and Rwanda.

Question Number 66

*What happened to Karekazi
in Dar es Salaam?*

Answer Number 66

He was caught in a vicious cycle. Having registered with the Tanzania government as a refugee, he was instructed that if he wanted to remain in the country, he would have to get a job. He found work as a medical assistant, but learned that he would have to have a work permit from the government before he could be hired! And work permits are not easy to come by since Tanzanians get the preference—and presumably there are always more Tanzanians than there are jobs!

Question Number 67

*Can you tell me more about
his present plight?*

Answer Number 47

It's not pleasant. His children developed anemia. He still can't get a work permit and without a permit he can't get a job. He can't return "home," and Tanzania is not ready to give citizenship to the 50,000 political refugees. In his native country he was of the middle-class and now his economic situation is worse than that of the average Tanzanian whose average income is about \$7.00 per month.

Question Number 68

How does he manage to live?

Answer Number 68

By your help! Honestly now, it's your outstretched hand reaching all the way into East Africa which does it—yours and others which become the collective arm of the Lutheran World Action—LWA—a good translation: Love's Working Arm! How about that? All of us Lutherans in the world manage to get an \$8,000 grant into that part of the world—only a dribble—yet it means that about 55 families a month are helped.

Question Number 69

Helped to what extent?

Answer Number 69

Here's the set of facts as I've been told. I'll simply record them. You get ready to make your own comment—sob or sigh—maybe reach for your check book—as you see fit: "About \$5.00 per month is allowed for housing—families are given three pots, blankets, five pounds of used clothing, an axe, bush knives, and a hoe for each person over ten years of age. They receive one pack of seeds per family for maize, cassava, beans, sweet potatoes, cowpeas, tomatoes. For ease of distribution and to overcome

language barriers, a picture of the food is printed on each pack." In case you are unmoved by the foregoing, read repeatedly until a sob or a sigh—a grunt or a groan—sets in—until you unrestrainedly reach for that check book—either one of your two (regular or savings) will do . . .

Question Number 70

*Is it true that in Tanzania
50% of the population is
under 15?*

Answer Number 70

That's what I've been told.

Question Number 71

*Does this fact mean anything
in particular?*

Answer Number 71

It probably means a good many things. To mention one in particular; it gives encouragement to Tanzania's brave and bold hope for self-reliance. It has a strong appeal to those who are young. It's been said that nearly every secondary school student says he wants 'to do something for his country.'

Question Number 72

*Is Tanzania an "aligned"
nation?*

Answer Number 72

All that I heard has led me to believe that Tanzania is set, and firmly so, on determining its own course independently of any outside pressure or influence of any kind. It still remembers the years under British and German domination, and is of the opinion, as one student of the scene has put it: 'Alignment would be a return to colonialism - - - and colonialism means domination.'

Question Number 73

Some time back you said or inferred that the numerical growth of African Christianity has been phenomenal. Don't you want to talk a little more about this?

Answer Number 73

Of course, and I'll probably go on talking about it for a long time to come. It's really something in this day and age when the church growth is double the population growth rate. It poses the peculiar problem of control. The demand for agents and agencies to deal with the ever-increasing number of adherents is something with which we haven't had to reckon before.

Question Number 74

How do you account for this phenomenal growth of the Christian church in Africa?

Answer Number 74

I can't account for it, but I can answer the question by telling you how others have figured it out: "Africans are the most religious people in the world. Christianity is a religion of development and of human rights and Africa was ripe for it."

Question Number 75

What do African church leaders predict regarding the growth of Christianity in their part of the world?

Answer Number 75

They see, so I've been told, the boom as foreshadowing the development of Christianity from a largely white and Western-centered religion into a religion dominated numerically, at least, by non-white, Third World peoples. Some think that Western Christians will double during the 20th century to 800 million but Third World Christians will increase from 67 million in 1900 to more than one billion.

Question Number 76

What will world Christianity be like when it is centered in Africa, when it is no longer the religion of the white man, the rich and the oppressor, but of the poor, the black, the exploited?



Answer Number 76

That's a good question.

Question Number 77

Yes, but you haven't answered it. Will you give me an answer to it—even a poor answer might be better than no answer—maybe.

Answer Number 77

I admire your sticktoitiveness. Here goes; who knows the answer to your question? Perhaps about all one can really say is that it may all depend on three things: (a) just what the Christians themselves will be like in the West when they discover that the center of growth has shifted away from them; (b) just what will the so-called "poor, black and exploited" become in their new

situation: it is not only what will Christianity bring to them but what will they bring to Christianity out of their prior situation? and (c) what value is to be placed under any circumstances on the sheer fact of numerical strength? Is not the quality of the resultant Christianity the prime factor here? And who now can speak of the quality of the Christianity as it will be found in either camp come the year 2000?

Question Number 78

Who is Dr. Julius Nyerere?

Answer Number 78

He is one of Africa's most respected leaders. An earnest-minded individual and totally dedicated to his responsibility, he heads the government in Tanzania. Reared in church schools (he is a Roman Catholic), he was educated in Edinburgh and became a teacher. Tanzania has only one political party, and he is its leader. He is the architect of Tanzania's policy of African socialism. The word for it in the native Swahili is "Ujamaa."

Question Number 79

Will you say another word or so about Ujamaa?

Answer Number 79

I suppose the best word to describe it is "familyhood." It is specifically the "sharing way of life" that is fundamental—basic to the African community as it is traditionally known. Whatever a person has, he uses it to share with others. All gain from each man's good fortune. None is exploited. Nyerere looks upon Ujamaa as the means, and presumably at this point in time, as the only means of wedding together the nation: so great is the political—sociological value that he stamps upon it.

Question Number 80

Is tourism quite a thing these days in East Africa in particular?

Answer Number 80

Yes.

Question Number 81

What does the so-called average tourist want to see there?

Answer Number 81

Interestingly enough—people and animals more so than the mountains, the lakes and the rain-forests, etc.

Question Number 82

But how does the educated African react to the tendency of the foreigner to view his land as a zoo?

Answer Number 82

I cannot answer your question, but I can give you the observation of Peter Matthiessen ("The Tree Where Man Was Born"): "Most educated Africans care little about wild animals, which are vectors of the tsetse fly, a threat to crops and human life, and a competitor of livestock, and are also identified emotionally with the white man, white hunters, white tourists, and a primitive past which the new Africans wish to forget."

Question Number 83

Since many tourists who travel to such places as Africa are anthropologists at heart and yearn to see first-hand the remnants of primitive people, does this put Africa in the position of being a "human" zoo?

Answer Number 83

I had hardly thought of it like that until I read a book review or two in an issue of the Wall Street Journal not so long ago. Both books were on Africa. Here's a quote from one reviewer which I will recall for you without additional comment: "In connection with the vanishing ways of the once noble Masai, notwithstanding the new yearning of anthropologists to isolate primitive peoples from the impact of technological man, Mr. Matthiesen paraphrases Tanzania's President Nyerere: ' . . . the government cannot afford to keep part of its people as a human zoo for tourists . . . ' These are harsh realities."

Question Number 84

When you think of Africa (Liberia in particular) why does the name of Bennett Swingle, a fruit farmer near Zanesville, Ohio, ring a bell for you?

Answer Number 84

Great day! 'Ring a bell' is right. You couldn't have phrased it better and I'll tell you why. Bennett Swingle and his wife have a son Al who is a missionary in Liberia. Last year they went out to see him. Somehow or another the Associated Press learned of what happened when the Zanes-

village Swingles met some Liberian villagers. Here's the news release that was printed all over America and it will answer your question: "Swingle and his wife visited their son last year. During a stop in one village, a Liberian pointed with pride to a mission bell, the only way the villagers know it's time to go to church, and Swingle's son remarked that there weren't enough of them to go around.

"When Swingle got home, he decided to donate the big dinner bell on his own farm and then began looking for others." (He's shipped at least seven of them to Africa by this time.)

Question Number 85

Do you suppose that your parishioners who are members of the Rotary Club have any idea of the good they've done for the Tanzanians who are in the region served by the Kilimanjaro Christian Medical Center?

Answer Number 85

No, I can't say. But I'll be glad to report to them, and in this way: An ambulance plane, representing a gift of \$40,000 from Rotary International was recently presented to the Flying Doctors' Service in Moshi. The Cessna 206 is used to transport patients needing immediate medical attention to the Kilimanjaro Christian Medical Center—finest of its kind in East Africa.

Question Number 86

You have mentioned the great number of African nations that have become independent in the past few decades. Is it possible for these people to achieve it, democratically speaking?

Answer Number 86

I've asked myself the same question repeatedly—that is until I read what Tanzanian's Nyerere had to say about this. Now I think more frequently about his answer than I do the question itself. Maybe you'll understand my situation as I quote the Tanzanian leader: "Democracy is often spoken of as if it were something alien to the African, which he must be taught. Quite well-meaning people will ask, 'Can democracy survive in an independent Africa?'"

"During the early stages of our struggle to free this continent from colonial rule, the question asked by our critics was 'Can these Africans govern themselves?' That question is no longer asked, for it is too obviously absurd. Colonialism is a very recent historical phenomenon as far as Africa is concerned, until the coming of the imperialists in relatively recent times we did govern ourselves, and the partition of Africa was not promoted by any desire on the part of the colonial powers to save us from our failure to do so! Now that there are so many independent African states to demonstrate that we still know very well how to govern ourselves, our critics have been forced (to quote a West Indian singer) to 'rephrase the question' . . . "

Question Number 87

You were thinking to yourself a short while back (which question was it?) about the situation in Uganda. What really is General Amin's real power base?

Answer Number 87

It continues to be the army which he has boosted from the 6,000 men at the time of the coup to 17,000 according to one informed estimate.

Question Number 88

Do you think that President Idi Amin, the moody former sergeant major who seized power in 1971, can last for any length of time?

Answer Number 88

Who knows? One observer on the scene, Jim Hoagland of the Washington Post Foreign Service, has concluded: "... Amin rules Uganda with the mixture of terror, black populism and child-like simplicity that is probably more cunningly calculated than most of his critics would care to admit."

Question Number 89

How seriously did Amin's expulsion of the 42,000 Asians affect the economy of Uganda?

Answer Number 89

Since they mostly controlled the shops, housing and jobs there is no question about the damage to the economy. It is "grave, but not irreparable" maintains Hoagland. (Same chap referred to in Answer Number 88).

Question Number 90

Since neighboring Kenya has some 140,000 Asians, and they naturally have a strong hold on the economy there, aren't they, the Kenyan Asians, a bit nervous?

Answer Number 90

I will answer you by quoting a seasoned diplomatic observer in Nairobi who told Hoagland (same chap referred to in both answer Number 88 and Answer Number 89) that "if Amin pulls off a miracle and his economy does not collapse in three months, the writing is on the wall for the Asians in Kenya. The pressure in Kenya to do the same thing will be overwhelming."

Question Number 91

What is meant by the "Arusha Declaration"?

Answer Number 91

It is commitment to the principles of self-reliance and socialism by the Tanganyika African National Union.

Question Number 92

What is TANU's policy of socialism?

Answer Number 92

I will give you an official statement, published by the Publicity Section of TANU in 1967—"A true Socialist State is one in which all people are workers and in which neither Capitalism nor Feudalism exist. It does not have two classes of people: a lower class consisting of people who work for their living, and an upper class consisting of those who live on other people's labor. In a true Socialist State no person

exploits another, but everybody who is able to work does so and gets a fair income for his labor, and incomes do not differ substantially. In a true Socialist State it is only the following categories of people who can live on other people's labor: children, the aged, cripples and those for whom the state at any one time cannot provide with employment."

Question Number 93

How does Tanzania think of itself?

Answer Number 93

Tanzania looks upon itself as a land of Peasants and Workers on the way to become a true Socialist State.

Question Number 94

What is the present stance of Tanzania regarding the major means of production?

Answer Number 94

The official statement (referred to previously; see Answer Number 92) puts it this way—"The way to build and maintain socialism is to ensure that the major means of production are under the control and ownership of the Peasants and the Workers themselves through their Government and their Co-operatives. It is also necessary to ensure that the ruling party is a Party of Peasants and Workers.

"These major means of production are: the land; forests' mineral resources; water; oil and electricity; communications; transport; banks; insurance; import and export trade; wholesale business; the steel, machine-tool; arms, motor-car, cement, and fertiliser factories; the textile industry; and

any other big industry upon which a large section of the population depend for their living, or which provides essential components for other industries; large plantations, especially those which produce essential raw materials."

Question Number 95

*How well do you think Tanzania
is doing in her bold attempt
to achieve self-reliance?*

Answer Number 95

I got the impression that it's an uphill struggle, and that Dr. Nyerere is the key to their continued and consistent determination.

Question Number 96

Where is Malawi?

Answer Number 96

It is a country of some 4,500,000 people located southwest of Tanzania.

Question Number 97

*What brings Malawi to your
mind?*

Answer Number 97

My friend Eugene Heckathorn, millionaire philanthropist and distinguished churchman, had a genuine interest through the overseas program of his California based Vesper Society in the medical work in Malawi.

Question Number 98

What's the medical services picture in Malawi?

Answer Number 98

Would you believe this? — for the whole population of the country, some 4.5 million people, there are only five qualified dentists. That comes out to one dentist for each 900,000 people! Physicians? well here the people of Malawi fare somewhat better: they have some 70 qualified doctors—about one doctor for 60,000 people! The Anglicans have hospitals in Malawi with 750,000 outpatient attendances and inpatient days with a total budget of \$90,000 a year! That's about 12 cents per inpatient day at each hospital, including all salaries, hospital maintenance and drugs.

Question Number 99

Generally speaking now, what about the economic development in the so-called disadvantaged areas of the world?

Answer Number 99

I can only recall for you here what I read in a speech by Mahub ul Hax, senior economic advisor to the World Bank. In April 1972 he maintained that "economic development is in serious trouble today—after two decades of development, the achievements are quite meagre—for about two-thirds of humanity the increase per capita income has been less than a dollar a year for the last twenty years—the per capita income disparity between the rich and poor nations has continued to widen in the last twenty years . . . today, the average per capita income of the developed world is \$2400 compared to \$180 in developing countries . . . Just to understand how hopeless it is to expect the gap between the rich and poor nations to narrow, let me mention just one comparison: the increase in the per capita GNP of the United States in one year equals the increase that India may be able to manage in about 100 years . . ."

Question Number 100

Who was Jehudi Ashmun?

Answer Number 100

Some refer to him as the "Father of Liberia." Interestingly enough, he was born to one of the original settlers of Champlain, New York. He attended both Middlebury College and the University of Vermont. After graduation he served as a professor in the Theological College at Bangor, Maine. In 1819 he moved to Baltimore and Washington where he edited several religious periodicals. It was during that period that he became active in the American Colonization Society, which endeavored to establish a colony in Africa for former Negro slaves. In 1822 he and his wife sailed with a shipload of colonists for the newly created settlement of Liberia. Upon his arrival there he found the colony bereft of leadership and in a sad state of disorder and demoralization. With extraordinary energy and ability he undertook to reorganize the colony. It was far from easy. He was attacked by 800 savages, and although he and his wife were



both stricken by fever, he repelled the attack with only 25 men and boys under him. A few days later an even larger attacking force was repulsed.

Jehudi Ashmun stayed on until 1828, some five or six years after his wife died. He worked incessantly until he returned to the States completely broken in health when he died in 1828. He did however in that demanding six years expand the territory of the colony, increased its agriculture and commerce, codified its laws, and initiated a democratic form of government.

Question Number 101

I meant to ask earlier: did you find anything surprising in your conversation with some of the African church people?

Answer Number 101

I most certainly did. I am thinking now specifically of the time I addressed a group of congregational leaders on New Year's Day. A question-and-answer period took place. Would you believe it when I tell you that they made quite plain by their questions that the problems of church people are the same in Africa as in the States. I was surprised when they put such questions to me as these:

- (1) How do you succeed in communicating the Gospel?
- (2) What do you do about lapsing church members?
- (3) How does the church in the States handle the alcoholic drinking problem?
- (4) How do you get your people to give money to support the Lord's work?
- (5) In our country in Africa we have an increasing number of people who want to live together without benefit of marriage. Is this your problem, too? Can you help us here?
- (6) How do you hold on to your young people?

Question Number 102

Sometimes when people go to far away places they come home and relate to their friends evidence to substantiate the old saying—"it's a small world." How did you fare in this respect?

Answer Number 102

I must admit that I've come back from this trip more impressed by that fact than from any other journey I've ever taken. Ready to receive my report? Here goes—

- the first folks we met in Nairobi, the Rev. Harold Palm and Mrs. Palm, served during the interim pastorate this past summer in Lawrence, Kansas, in the parish where our former deaconess, Sister Dorothy Stalder, is now stationed.
- the Howard Olesons, veteran missionaries in Tanzania are acquaintances made at a World Mission's Summer Conference in Kenosha, Wisconsin—and regular readers of Saint Luke MESSENGER!
- Joan Waltz, a missionary educator, stationed in Tanzania, has membership in a Williamsport (Penna.) Lutheran church. Her grandmother was a housekeeper for Winifred's Uncle Reuben!
- Ruth and Marian Halverson—are aunts of Jeanne Griffin who worships in Saint Luke. Jeanne was one of the two airline stewardesses to miraculously escape death in the tragic crash of the United Airlines plane at O'Hare Field in the early part of December. I visited with Jeanne a day or so before we left for Africa, one of the last pastoral calls I made before emplaning.
- Stan Benson—veteran missionary in Tanzania. His parents live in St. Peter, Minnesota, next door to the parents of our Saint Luke Howard Holcomb.
- Christine Schlenker—whose sister lives in Bethesda. Christine, now married to a Kenyan, has been a missionary educator and while on furlough spoke to our Saint Luke Super-Tuesday family.

—Dr. Rude—missionary doctor in Tanzania whose sister lives in Baltimore.

—Loren and Evelyn Olsen—former parishioners of nearby Saint James Lutheran Church while they lived on New Hampshire Avenue. He's now the administrator at Phebe Hospital.

—Margaret Miller—literacy expert—the only non-black now living in Woxi, Liberia—star pupil of my old seminary colleague, Wesley Sadler.

The list could go on and on. It's a small, small world. No sharper evidence was needed than when we boarded the single-engine plane in Monrovia, Liberia, to fly some 160 miles inland. Its pilot—none other than fellow Pennsylvanian, Eugene LeVan. He and his wife, June, had served on our Saint Luke staff at Mar-Lu-Ridge a couple of summers ago!

Question Number 103

Would you say a bit more about Margaret Miller?



Answer Number 103

There's more than a bit to say about a gal like Margaret Miller. To begin with—she gets up every morning at the beat of a drum! You see she lives in Woxi—which is as near coming to the “end of the world” as any place I’ve been in years. Woxi is a Liberian village of some 500 people at the end of the road to Woxi! She devotes an hour or so every morning to the villagers, making herself available for medication and wound-dressing, despite that fact that she’s had no formal medical training. She’s the only one in the entire community who’s able to do this kind of work. Having come to Woxi some 18 years ago, she’s highly regarded and trusted. Wherever she goes the children particularly come out to greet her and chant her name. She’s by profession a translator and prepares language books for the people of the area. She’s quite a gal!

Question Number 104

What about that road to Wozì?

Answer Number 104

There's no other road in the world like the road to Wozì—unless it be the road from Wozì. It was literally carved out of the bush. Originally, it was but a path. Now it's the barely passable one-car width lane that is rock-ribbed, negotiable in low gear for the entire 7.3 miles for which you allow at least one hour to travel in the sturdiest of mechanized vehicles! Small wonder she calls her jeep-like VW the "Red Peril."

Question Number 105

Is it difficult for Americans to understand that Africans are very different from each other? You spoke of this much, much earlier. Will you speak of it again?

Answer Number 105

Well, there was the lady who, upon hearing that her friend was traveling to Africa, asked "Do you speak African?" As if Africa were a single country with one language, one people, one history.

Question Number 106

Have you a nominee for "My Most Unforgettable Character" as you recall your sojourn in Africa?

Answer Number 106

More than one. The list could include Bishop Payne of Liberia, Bishop Moshi of Tanzania, Dr. Paul Mertens of the hospital at Zor Zor, and the late Esther Bacon. I suppose the list would have to be headed by K. Marie Jensen, medical missionary who

first went out to Liberia more than a half century ago, and who personified for Winifred and me the true spirit of complete commitment in a way that we have found it in only a few of the Lord's followers.

Question Number 107

*Another question about Liberia.
Is it true that Firestone has
developed there the largest
rubber plantation in the world?*

Answer Number 107

Yes.

Question Number 108

*What about their finding
diamonds in Liberia?*

Answer Number 108

As we flew up country from Monrovia, we could see an operation here and there where the natives were "panning" for diamonds.

Question Number 109

*What has been the most
exciting economic develop-
ment in Liberia in recent
years?*

Answer Number 109

It is said to be the discovery of vast iron deposits which rank among the richest in the world. Back in 1956 the Bomi Hills mine started production. Near the Guinean border is the operation of the Liberia-American-Swedish Mining Company at Mt. Nimba, first producing ore in 1963. Today the iron is the largest Liberian export, surpassing rubber.

Question Number 110

When you were at Phebe Hospital in Liberia, what did you see posted on the bulletin board by some unknown wit?

Answer Number 110

"It pays to be happy. Doctors say that cheerful people resist disease better than glum ones. In other words: It is the surly bird who catches the germ . . . "

Question Number 111

What is the national motto of Liberia?

Answer Number 111

Remembering the origin of Liberia, the motto is a natural one: "The love of liberty brought us here."

Question Number 112

What passage in Joseph C. Wold's book, "God's Impatience in Liberia," struck you rather forcefully?

Answer Number 112

It's on page 15—at the top of the page—a continuation from the bottom of page 14—
"My studies lead me to believe that Liberia is on the brink of a tremendous turning to Christ. Whole villages, even whole clans, are ready to renounce ancestor spirit worship and turn to Christianity . . . "

Question Number 113

As you observed the work being done in different parts of Africa by church workers, did the words of that beloved Anglican Bishop of India ever come to your mind?

Answer Number 113

They most certainly did, and I'll quote them anew right now—and having done so—I will add no further comment:

"God alone can touch the hearts of people. The forces that make for change of religious allegiance on the part of men are many and often beyond human analysis. (Yet there are) lines along which Christ's followers may intelligently cooperate with Him in accomplishing His purposes for mankind. It is our duty to watch the movements of the Spirit, lest we frustrate God's work by our unbelief, indifference, or mismanagement of potential situations."

Question Number 114

Now that you have been in certain parts of Africa, do you think that it is fair to raise such questions as these:

- (a) Will Africa become the dominant continent of the world as some have predicted?*
- (b) Will Africa be the major Christian continent of the future?*
- (c) What faiths and ideologies will win the allegiance of Africans in the future?*
- (d) What will be the future relationship between North American and African Christians?*
- (e) Will Africa be sending missionaries to us?*



Answer Number 114

They are questions that are frequently asked. The answers you get depend upon the people to whom you talk. If I were you, I'd wait a bit longer before giving an unqualified answer, particularly to questions (c) and (e).

Question Number 115

One final question: what did you learn from this trip that you and Winifred took?

Answer Number 115

We had re-inforced what we already knew; that man is stained by original sin and that there is no hope for genuine peace and justice until regenerated men live and love according to the truth of God—the truth revealed by the patriarchs and the prophets—the truth incarnated completely in His Son, Jesus Christ.

- - - Gratitude to the kind and good soul
whose unbounded generosity has made possible
these printed pages of POTPOURRI
AFRIQUE.

R.S.



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